

The Latter-Day Saints'  
**MILLENNIAL STAR.**

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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Price One Penny.

**PATRIARCHAL.**

*To the Saints scattered abroad throughout the World, Greeting.*

*(From the Deseret News.)*

Beloved Brethren and Sisters:—The Spirit of God moves upon me to write an epistle, and give you some fatherly counsel at this time. I pray God, my Eternal Father, to enlighten my mind, and give unto me words and principles which will be unto you as balm to a wound, or water to a thirsty man.

It is now upwards of 21 years since the organization of the Church of Jesus Christ of Latter-day Saints, with six members,—most of whom are numbered with the dead.

Soon after its organization I heard the Gospel through my nephew, Joseph Smith junior, and obeyed the commandments of the Lord by entering in at the door, which is baptism.

Since that period many scenes have passed, in which I have participated; some of which caused me to rejoice, and many to bow me down with sorrow.

To take up the subject of the travels, persecutions, and the sufferings of the Saints, since I first became acquainted with the work, would fill volumes; and I find, that although my spirit is willing that I should enter into these things, and add my testimony to the many who have already preached and published it to the world, yet the flesh is weak; and my aged fingers cramp with the pen; suffice it to say, what has been published by the Elders, is true; and the rest is written in the books which shall be opened in the day when all

men will be rewarded according to their works, and all secrets shall be made known on the house tops.

I have witnessed the steady progress of the work, combating against ignorance, superstition, and priest-craft. Like heaven it has spread itself until it is heard in the east and the west, the north and the south, trampling under foot, as it were, all opposition, and shewing unto saint and sinner that the Great God is at the helm.

Twenty years ago it was a mustard seed; now a mighty forest, where the birds of the air can rest under.

We were then mobbed and plundered of everything and left without a home. Thanks be to God, we have now a resting-place for our feet.

We can here worship Him under our own "vine and fig tree," and none make us afraid; and under such favourable circumstances as we are now placed, if we do not enjoy the Spirit of God, it is because we are not obedient to His commandments; and I can bear my testimony, that the Saints never enjoyed more of the Spirit than they do at this time; and I feel confident that if they will adhere to counsel, we will receive more and more, day by day, until we come within the sphere to walk with angels, and be their constant companions; and when we want to learn aught from God, they will teach us, and heaven will be as near to us as Boston is to New York by telegraph.

To the Saints in these Vallies I have a word of counsel:—

If you have the interest of the work at heart, be always ready to obey counsel. If the President wishes to settle the vallies, build Temples, preach the Gospel, or any other thing that is required of you, be ready as minute men, with all that you have and possess. Let no excuse be found in your mouths; but arise and say, I will do thy work, O God; and you will see his salvation made manifest in the preservation of his Saints.

If the Presidency and Twelve who are now living had not been servants to the cause when Joseph lived, they would not have been worthy to fill the exalted stations which they now occupy; and always remember, "That he who is the greatest among you must be the servant of all."

Bring up your children in the way they should go, that they may be ornaments to the society, and a blessing unto you in your old age; and remember that God will not hold you guiltless if you should neglect to attend to this matter. Remember also to teach them to pray; and cause your sons to take part in the family prayer; and beware what company they keep, for "evil communications corrupt good manners."

Let not your daughters mix with the sons of the stranger, whom you know nothing about, and who are not of the house of Israel; but gather your children together, and teach them the principles of truth and righteousness, and learn them to obey the laws of God, and the day will come, that they will arise and bless you.

Teach unto them every truth which God has revealed. Instil into their young minds every principle that will make them a noble race, and remove from their paths every thing that is contrary to God and His commandments. Beware that they do not imbibe the superstitions of the Gentiles, and keep them where they cannot have recourse to their doctrines; you will then have a race of children who will arise in the might of Israel, and will break the shackles of superstition, and be fit beings to carry on the work which their fathers commenced; and the Spirit of God will assist you in doing these things, provided you put forth all your energies with your might.

To the Saints abroad I wish to say, hasten to the Vallies of the Everlasting Hills. Come where you can learn from the fountain head. Gather where your

children can mix with ours, and where you will enjoy the sweet communion which is felt with us, and that I may lay my hands upon you and give you a Patriarchal blessing before I go hence.

Bring with you your machinery, your gold and your silver, your brass and your copper, with all the seeds and precious things of the earth; and last, not least, the poor of God's household,—to beautify the place and make it a fit sanctuary for the Lord to dwell in.

Let the rich remember that the poor must be gathered; and as the rich can at any time come to Zion, the poor have to come when the way opens for them; and it is a duty devolving on the rich to bring them along.

Pray to God to turn the hearts of the Gentiles that they may convert their riches to the upbuilding of His kingdom, and that kings and queens may become nursing parents, that Zion may flourish, and her Temples be reared to His holy name, that we may do the work devolving upon us in redeeming the dead.

Lift up and strengthen the hands of the Elders who are among you. Let your prayers ascend to the God of Sabaoth for their success, and that they may never be confounded; and in return they will bless, counsel, and pray for you, and the prayer of the righteous availeth much.

Children, be subject to your parents; wives, to your husbands; Elders, to your Presidents,—each obeying as they expect obedience from those whom they are placed to govern; always remembering, it is better to govern by love than by oppression.

Avoid law-suits. Pay your tithing. Remember your covenants in the House of the Lord. Let the Perpetual Fund prosper, and the poor rejoice. Pray for the redemption of Zion; for the Heads of the Church; for the gathering of the Saints; for the Elders who are abroad preaching; for their families who are left at home; for the saints scattered abroad throughout the world; for the rolling on of the work; for the frustration of the designs of our enemies, and for health, peace, and prosperity to dwell in every habitation of the saints of God. By doing so, blessings will shower on your heads; your minds will expand; the Spirit of God will rest upon you, and your years will be many upon the earth.

Let every Elder of Israel put on the

garments of righteousness, teaching by precept and example, the true principles which exalt the mind, expand the understanding, and make man a fit companion for his Creator; and never dishonour the high and holy calling which has been placed upon him, by teaching and suffering to be taught in his house, or anywhere that he has influence or power to control, doctrines which are not of God.

Let the true principles which God has revealed in these last days be taught in their simple purity, bearing with them their own worth, having the Spirit of God to back them, and I know that every true Saint will welcome them with open arms. Avoid the company or the house of those who hold the doctrines of God in derision, for God dwells not there; the blood will not be found on the lintels of their door posts, in the day when the destroyer passes by.

To the Elders who are out preaching, I wish to say,—Cease not your cry. Warn the nations of the wrath of God on the wicked. Preach faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the gathering of the Saints; bearing your testimony without fear, and the Lord will bless your labours with many sheaves, which will be an honor to you in the great day of accounts. Your families shall not want, your limbs shall not be wearied, if you are faithful in all things, and your tongues shall not fail to declare truth both new and old; and the angels of God shall guard your footsteps, and His spirit will be with you to enlighten your way, and be both mouth, matter, and wisdom unto you; and when you return unto your homes, you will meet with smiling faces, who will greet you with a blessing for the good you have done in other lands.

I must conclude, for I feel the infirmities of age creeping on, and knowing not when the Lord shall require me hence, I wish to take this opportunity of adding my mite to the testimony of the thousands who are scattered throughout the globe, and of those who are gone beyond the veil, and who sealed theirs with their blood.

In Kirtland, Ohio, four brothers sat in the Patriarchal seat in the Temple of God, and I only of that number am left to tell the tale; and as I am now past the time allotted to man to live, it is reasonable that I also will be gathered unto my fathers in the time appointed of God. I

therefore bear my testimony, which I wish translated into every language, read to every Saint, and printed wherever the type is used; that the world may see and hear what I have to say; for if I was young I would visit them, when they should hear from my lips that God has again spoken from the heavens; that he has again condescended to send his angels to visit fallen man, and point out the way whereby he can be saved. He appointed Joseph Smith a prophet, and revealed unto him his commandments.

I testify to all men in words of soberness, that the Book of Mormon is true; that Joseph Smith, jun., translated it from plates by the Urim and Thummim, and by the power of God.

I testify that Joseph Smith was a prophet, seer, revelator, and a man of God; and what was revealed through him will prove life and salvation to those who believe and obey, or death and condemnation to all who count it as nought, and harden their hearts against the truths he preached and practised.

I knew him when at his mother's breast, I watched and counselled his youth; but when God spoke and taught him, I bowed to his superior knowledge; and although he was a boy, and I an old man, and his uncle, yet I was not ashamed to learn true principles from him, and like Paul at the feet of Gamaliel, drank in the truths which flowed from the prophet's lips.

I was in jail with him and his brother Hyrum a few hours before they were killed; and I can testify before God, that they died innocent of any crime, and that they sealed their testimony with their blood.

I testify to all men, that I know, that the angel has appeared which John the revelator saw, who had the Everlasting Gospel to preach to every nation, kindred, tongue and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come.

And I call on all men, priests and people, kings, potentates and rulers, to cease their strife, come and obey the Gospel, gather with Israel, obey the commandments of God, that you and your dead may be saved and brought up in the first resurrection.

And I say to the Saints, that by the power of the Holy Priesthood vested in me, as Patriarch, I bless you; and I say unto you,—Be faithful, and you shall be



blessed in your basket and your store; you shall have all blessings which were promised to Abraham, Isaac, and Jacob; and the Lord will preserve you as in the hollow of his hand, and no power shall stay the work, for everything that shall be brought against it will fail.

The way shall be open for every Saint to come to Zion. Health, peace, joy, prosperity, and the Spirit of God, shall dwell in your habitations, and the angels of God shall watch over and counsel you all your days; your minds shall expand to realize every principle of truth and righteousness, and you shall build Temples and go through the ordinances for your dead; your names shall be held in everlasting remembrance among the people of God,

and your children shall arise and call you blessed. The riches of the Gentiles shall be converted to establish the Kingdom of God; every prayer of the righteous shall be heard and answered by our Father in heaven, and every blessing that can be heaped on man will be heaped upon those who keep His commandments. And I pray God, my Eternal Father, to hear this, the prayer and blessing of thy servant, and answer it upon the heads of my brethren; which I ask in the name of Jesus Christ. Amen.

JOHN SMITH,

Patriarch to the Church of Jesus Christ  
of Latter-day Saints.

Great Salt Lake City, Nov. 8, 1851.

### TITHING CIRCULAR.

*To all Persons concerned.*

*(From the Deseret News.)*

As much interest is now felt by the Saints in relation to tithing; and as mistakes and misunderstandings are liable to occur, under the best regulations, and more particularly so, where business is extensive, and a general system of transactions, understood by all, is not in operation; I have thought proper to issue this circular to the Bishops, Agents, and all who are, or may hereafter be concerned in paying and receiving tithing in the Church of Jesus Christ of Latter-day Saints.

It is the duty of all Bishops and agents for receiving tithing, in all parts of the world, to keep a full and accurate account of all tithing received, of whom received, when received, at what place received; and how, to whom, and for what purpose disposed of; and forward a copy of said account to the general tithing office every year, at, or previous to, the October Conference.

The office at Liverpool, and other foreign offices, and agents, will not only furnish an annual copy of tithing accounts, by the emigration, or other safe conveyance; but, on the return of every such foreign agent to the place of the First Presidency, will furnish a full and complete account of all items of receipts and expenditures, during his agency, together with the names, in full, of all persons from whom he has received tithing, and their

places of residence, accompanied by a balance sheet, in full, for, and during the time of, his agency.

The brethren are frequently arriving from England, Potawattamie, and other foreign places, and different valleys of the mountains, and want to see that their tithing is settled in full, so that they can have claim to some desirable blessings; but, unless returns have been made by those Bishops and agents to whom they have paid their tithing, or the individual has a certified transcript from the books of his agent or Bishop, how can such settlement be made here? Surely it cannot be done. Therefore, if any one wants to settle his tithing in full, let him bring a transcript from his Bishop, providing the Bishop's books, including his account, have not recently been returned to the general office.

And further, to facilitate business, and save trouble, let all the Bishops in the territory, make a semi-annual report of their books, and doings, at, or just previous to, the general Conferences in each year.

We wish it distinctly understood that it is the indispensable duty of all Bishops and agents to attend to the above suggestions, as difficulties are daily arising in consequence of such neglect.

It is also the duty of the clerks in all



the different departments of the tithing office, and foremen on the public works, and all who keep daily journals and records of business and events occurring, in relation to the pecuniary affairs of the Church, to make returns of the same every day, before the close of the tithing office, and receive a duplicate book for the use of the day following: and it is the duty of the presiding Bishop, and the assistant presiding Bishops, to see that all Bishops and agents do their duty, and report according to this circular.

N. B.—Mistakes frequently occur in consequence of the Bishops and others not being careful to get a person's name correctly. If a person has a middle letter or letters in his name, it ought invariably to be inserted, as there are many persons whose names are similar, and there is no distinction only from the middle letter; and this caution we strictly enjoin in relation to all records of baptisms, births, deaths, &c.

WILLARD RICHARDS,

Office of General Church Recorder,  
G. S. L. City, Nov. 15, 1851.

### LOCATION OF THE CAPITAL OF UTAH.

(From the Deseret News.)

On the 21st of October ult., Presidents Brigham Young, Heber C. Kimball, and Elder George A. Smith, the Board of Commissioners for locating the seat of Government for Utah, his Honour Judge Snow, Gen. D. H. Wells, Major Rose, Sub-Indian-agent, and several other citizens, left the Great Salt Lake City on a southerly tour for Rauman Valley.

Passing through Utah and Juab Vallies, by the lower ford of the Sevier, and across Lake Valley, in 151 miles they reached Chalk Creek, in Puvuan Valley, Oct. 28.

On the 29th, the site for the seat of Government was determined, about one mile east of the ford, at the west slope of the table lands, lying on each side of Chalk Creek, and the survey thereof began; this city is called Fillmore, and the county Millard. The few Indians who appeared at the city, professed very great friendship, and promised good behaviour

to Bishop Call and company, who were on the ground, ready to build a fort forthwith,—a work preparatory to fencing fields, and building up the city.

The Governor and Company returned by way of San Pete Valley, where Judge Snow organized the Court of the 2nd Judicial District, at the city of Mant, county of San Pete, and reached Great Salt Lake City on the 7th instant.

The health of the whole party was good, the weather delightful, and the vallies lovely. The company were received in all the settlements with the highest marks of consideration and gladness; and the unity, contentment, and prosperity of the settlements visited, are truly wonderful to any person who was acquainted with this country only four years ago. The report of the Commissioners, and history of the country on the route we anticipate for next paper.

### MORAL RECTITUDE.

BY ELDER JAMES M'NAUGHTON.

Whilst we are rigidly strict in advocating theories, whether they be in relation to ordinances, doctrines, or principles, all of which is certainly right; still it ought to be borne in mind, that however pure and correct our principles in theory may be, it will avail but little, if they have not a purifying and exalting influence upon the mind and morals, which they inevitably

will have, if they are sincerely adopted, and faithfully acted upon, and which is the only sure and certain method of realizing any benefit therefrom.

That the world at large is lost to virtue, integrity, and moral excellence, is lamentably too true. Notwithstanding various and multiplied efforts have been made, by the professedly philanthropic

and religious, yet crime, vice, and immorality have preponderated, and are still alarmingly increasing! The results strongly argue the impotency of the measures adopted, indeed we might sink into dark despondency and utter despair of ever seeing mankind raised from their low and degraded condition were it not that a better day has begun to dawn, that God has spoken from the heavens, that heavenly messengers have been dispatched, bringing glad tidings, with power and authority to execute and fulfil the purposes of the great God in relation to the fallen sons of men. That power is vested in the Church of Jesus Christ of Latter-day Saints. How pleasing the reflection, and yet how responsible are the members of the Church, and more especially the **PRIESTHOOD**, on whom rests the special charge, of bearing off the Kingdom triumphant, and of wielding that Priesthood and power unceasingly for the glory and salvation of man. And here I would observe to the officers in the Church, that there is not a more effectual way of wielding the power of the Priesthood, than by living in constant and strict obedience to its holy injunctions; for he that teaches one thing and acts contrary, gives the lie to the sincerity of his profession. It is like "building up with the one hand and pulling down with the other." Precept and example ought ever to be constant companions. For how can the practical superiority and excellency of our holy and mighty religion be made manifest, if not exemplified by those who profess to be teachers of the people.

We may have made much progress in righteousness, yet, brethren, have we not still room—yea much room for moral improvement. The day of perfection has not yet come; we look not for perfection just at present; but we are narrowly watched—as with an hawk's eye our character is assailed, and all manner of opprobrious epithets and imputations are heaped upon us by the religious Pharisee, and by the dissolute, abandoned, and profane; and there is not a more effectual method of putting to silence all such gainsayers and accusers, than by demonstrating unto them the purity and holiness of our principles, by constant practice, and a life of unimpeachable integrity. It is then, and only then, that we might be said to "adorn the doctrine of Christ," by carrying with

us the influence of our religion into all the walks of life.

Every man that holds the Priesthood, and in consequence acts in a public capacity, is closely scrutinized by the world. His influence and *example* are more or less felt in society. Hence the absolute necessity of the Priesthood pursuing an upright course, and dealing honourably with all men. And if we have had to endure the stigma of reproach, calumny and slander, and have been held up as dishonourable, degraded, immoral and unvirtuous, by pursuing this course we will make the Church honourable, and commendable to all virtuous, high minded, and honourable men who choose to walk in the narrow path of moral rectitude. Then it is, that they will be compelled to acknowledge that the Saints have been misrepresented, and that they are actually a virtuous and honourable people.

But should we be calumniated for the practice of virtue, and the Truth's sake, how consoling the reflection—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Now it is worthy of notice that it is *only* if it be *falsely*. If occasion be given to the adversary to speak evil and to persecute—then it follows *deservedly*.

But again, the Saints look up to the Priesthood, not only for teaching upon doctrine and theory, but also for example, after which they may copy. How beautiful does precept appear, when practically illustrated, by the power of example. It is then it shines the brightest. It gives double weight and power to teaching, when the Saints see those who advocate true principles maintaining them by practice. And thus they manifest that they are servants of God, not nominally merely, but really and truly.

On the other hand: How discouraging to the Saints, to see one in the Priesthood, occupying it may be a conspicuous place in the Church, openly and repeatedly violating those holy injunctions and counsels, that he gives from time to time to the Saints! Here, precept and counsel, however good and excellent of themselves, are at once shorn of their strength and beauty. Here the man, however high his attainments in literature, or however extensive his knowledge of things in general, becomes at once powerless, and entirely inadequate in energy and influence.

to accomplish what is most desirable among the Saints; and here is fulfilled the parson's proverb, when brought into rather close quarters—"do not do as I do, but do as I say." Now I will allude to the "Word of Wisdom," which has of late been brought officially before the Churches of the British Isles, and which I regret to see is, to a certain extent, neglected and disobeyed. In a meeting of the Church, the subject is advanced and warmly recommended to the Saints by the presiding Elder, and others in the Priesthood. It is believed, received, and obeyed by many, but strange to say, the first interview that they have with each other, finds that those very individuals, who were so warm and zealous in recommending the word of the Lord, have violated it themselves! Strange consistency!! The brother, however well-meaning and good disposed, is astonished and perfectly disappointed. He naturally loses confidence in those that are recognised as his guides, having reasonably expected that they should be *first* in obedience to that which they recommend to others. The Priesthood ought never to ask the Saints to do anything which they are unwilling to do themselves, and was this principle more generally acted upon, the Word of the Lord—the Word of Wisdom, would be much more adhered unto. When the subject was last mentioned in the "STAR," I took occasion in a Church meeting, to read the article, and made some few observations, shewing the propriety of all the Saints yielding a faithful obedience to its requirements; that if the Lord saw it requisite to give such counsel, it should by no means be considered beneath our notice to give diligent heed unto the same, &c. &c. Some who had been confirmed in the habit and use of those things forbidden, then and there voluntarily covenanted that they would by the help of God abandon those Gentile customs—one after another expressed themselves desirous of acting in unison with the Lord's counsel—the Spirit of the Lord was poured out profusely, and all rejoiced exceedingly. Shortly after in my visits among the Saints, I found that some had cast away their black tobacco pipes! others had committed to the fire their beautiful and fancy snuff-boxes!! others had totally abandoned their old black, yet much-respected tea-pots!!! all of which is very well, and praiseworthy,

providing they have fortitude, and firmness of purpose to withstand the power of temptation, when they come to be enveloped in the columns of smoke, or the captivating smell of the snuffer, or the exhilarating vapour arising from the stimulating cup of the tea and toddy drinker. I am not apprehensive of their inability to stand to their covenant; but pray that they may have stability and energy to fulfil their laudable desires, and hope that many others may be led to pursue the same course. For how deplorably inconsistent a saint of God is, and more especially one in the *Priesthood*, who is praying for more revelation, and all the while is slighting and disobeying the revelations and intelligence already given. Such are certainly standing in their own light, and are far from being worthy and in a fit position to receive more. I only mention the above instance, which, to some extent, shews the good result and force of obedience to the principle. But after all that has been said upon the subject, it is really amusing to see how tenaciously some cling to their old habits—shall we fancy—we see such eagerly grope for their idols, as they come forth in the resurrection! How grievous the disappointment!! But, says one, what has the "Word of Wisdom" to do with moral rectitude? To which I reply, that the practices and habits alluded to, cannot be said to be strictly moral, or virtuous. The person who is gratifying and pampering a false appetite, by the indulgence of those habits which are heathenish, barbarous, and most deplorably filthy, and offensive to the unpurged senses of man, and, of course, much more offensive and detestable to the Spirit of God; such, I say, is far—far from complying with the important injunction of the Apostle, which is to "purify yourselves from all filthiness of the *flesh* and Spirit"; and is also far from "adding to his faith virtue."

It is only when the principles of morality are practically illustrated, that their moral excellency is seen and felt; and we would ask, who can we more reasonably expect to exemplify those principles in all their deportment more than the Priesthood? And again, we ask, how is it possible that the Priesthood can at all possess the *Spirit* and *power* of their Priesthood, if they are not living in due conformity to all the commandments of God? How can the power of God ever be made manifest by the administrations of such men,



whose hands are not *clean*, and whose hearts are not pure before God? These are questions fraught with infinite and eternal importance, and the more that we seriously reflect upon these things, the more they seem to rise in importance and magnitude before our eyes. And oh! we are led to fear that many in the Priesthood, holding high or more minor offices, do not feel to realize the weight, care and responsibility, that is attached to that Priesthood which they hold, which ought to be kept pure, uncorrupted, and unsullied, in order that its power may be developed, and made manifest to the comfort and confirming of the Saints, and to the utter confounding of gainsayers. The Priesthood being the channel, and it being kept clean, and unclogged with impurities, the gifts and glorious blessings of the Gospel, of necessity, will flow more freely and abundantly unto the establishing of the Saints. As a people, mingling and co-mingling in the affairs of Babylon, with all its jars, strife, and confusion, we have abundant cause to give thanks and praise to the Lord for what of his goodness and power we have both felt and seen. But what is it? Not one tenth part to what might be developed of the power of God, providing the Priesthood and the Saints were more fully exhibiting *practically* the principles of virtue and uprightness.

Again, we consider that the Priesthood should maintain a dignity of manners, and becoming deportment, which ought to characterise the servants of God. To forbid not only by precept, but also by the more effectual power of example, the condescending to anything low, trifling, and mean; to ever remember that

Priesthood with which they are clothed, and to be exemplary in all actions and proceedings through life; for it is worthy of remark, that all actions whether good or bad, are not without their influence, corresponding precisely in proportion to their merits, or demerits. Let me then say to the members of the Priesthood, pursue a uniform course of action, corresponding with your holy Priesthood and noble profession, for herein is the grand secret of our success—the practical effect of our holy religion. Let the Priesthood exhibit a good *example*, and the Saints are sure not to be backward in copying it. Then follow in their train, all the blessings, in reserve for those who hear and obey. And by taking the excellent exhortation of the Apostle Peter, “giving all diligence, add to your faith; *virtue*; and to *virtue*, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

The foregoing observations I have made under a profound conviction of the truth of them; and with a strong and fervent desire of turning the attention of those to whom they are addressed; that as the wheels of time roll round, bringing strange circumstances and portentous events, we may all be as one, uniformly armed and equipped, ready to meet and combat manfully the common foe, that finally the conquest and victory may be ours, in the name and by the power of King Immanuel. Amen.

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### The Latter-day Saints' Millennial Star.

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APRIL 1, 1852.

DEPARTURES, ARRIVALS, &c.—Elder John Taylor, of the Twelve, and President of the French and German Missions, embarked on board the steam-ship *Niagara*, hence for Boston, on the morning of the 6th of March, with a fair wind and most beautiful weather. Elder Taylor was accompanied by about twenty persons, including Elder T. D. Brown with his father and mother, Elders J. W. Coward, and W. Collinson and family. Elder T. D. Brown has been spending a few months in this his native town and vicinity, with much pleasure and profit, having been the means of convincing and baptizing quite a number into the Church during his short stay, amongst others his aged

mother; and by his testimony he has strengthened others who had not so much experience in the work of the last days as himself. Brother Brown returns to America with much pleasure and satisfaction to himself, as well as the best wishes of many who have received his testimony. Elders Coward and Collinson have each recently closed an extensive business in this town, and left to their townsmen faithful testimonies of the truth of the doctrines which they have embraced.

Elder Taylor has now closed his mission on these foreign lands, after having established the Gospel in France, published the Book of Mormon in that language, and stereotyped the same; also secured the publication of the "*Etoile du Déseret*." He has opened up the Gospel in Germany, in the City of Hamburg, and concluded arrangements for the publication of the Book of Mormon in that language; also for the continuance of the *Signs Painter*,—all of which are in a very cheering state of advancement; beside having published several smaller works in maintenance of the truths of the everlasting Gospel, in both the French and German languages. Elder Taylor wishes an expression to the Elders and Saints generally, of his grateful consideration for their hearty co-operation with him in the accomplishment of these super-human undertakings, both by the prayer of faith and the appropriation of funds. One of the most important moves which have been made for the temporal prosperity of the Church in these last days, is the organization by him of the "*Deseret Manufacturing Company*," of four partners, with a capital of fifty thousand pounds sterling; and having for its object the establishment of manufactories in Deseret. The first important operation of the Company has been to take out the entire machinery and apparatus for making and refining three hundred tons of sugar from the beet each season. This machinery, in every respect of the best quality that could be procured, was made by Faucett, Preston, and Co., of this town, at a cost of £2,500; and such is its weight, that it will require about fifty teams and wagons to convey it from Council Bluffs to Great Salt Lake City. This machinery went out on the *Rockaway*, with about thirty Saints, on the same day as the steamer, bound for New Orleans. Appropriate quantities of beet seed have been forwarded to the Valley, to insure an early crop for manufacture.

It was Elder Taylor's purpose to have addressed the Saints through the *STAR*, before taking his leave of these islands, but the vast amount of business and care connected with closing up the affairs of the Missions, maturing the arrangements of the "*Deseret Manufacturing Company*," and finishing the work entitled "*The Government of God*," quite prevented him; but we hope for a communication from him penned while crossing the sea. It will be recollected that some time since we gave an extract from "*The Government of God*": we are happy to say, this work is now completed, and ready for the press, and hope to present it to our readers soon. To those who are acquainted with Elder Taylor's writings, a word from us is quite unnecessary; they will know at once what to expect from his vastly extended and comprehensive mind, while surveying the economy of God's Government, and bringing into direful contrast the frail and corrupt policies of mankind at the present age of the world.

Elder Erastus Snow arrived from Denmark on the 8th ult., with nineteen Danish Saints, direct from Copenhagen. They, together with the small company which had previously arrived, embarked on board the *Italy*, which sailed on the 11th ult. This company altogether consisted of twenty-eight souls, all Danish Saints, the fruits of brother Snow's labours. A glorious work has been accomplished in Scandinavia! The Doctrine and Covenants is now in print in the Danish language. Our readers may expect a communication from Elder Snow in the next number of the *STAR*.

Elder Dorr P. Curtis arrived from the Salt Lake Valley on the 2nd inst. in excellent health and spirits.

**FOREIGN PUBLICATIONS OF THE CHURCH.**—We have endeavoured to throw in our mite of influence and exertion in various ways, together with the Elders and Saints generally throughout the Conferences, to promote the interests of the Foreign Missions; and, in order to effect this, we have taken some two or three hundred copies of the "Mormons Bog," "Livre de Mormon," and "Athrawiaeth a Chyfammodau," and advanced the cash on them. Now, as we are about to return to Great Salt Lake City soon, we would feel particularly obliged if the Presidents of Conferences will remind their Elders, and the more intelligent of the brethren, that when they are gathered to Zion they will want a copy of each of the different works that are published by the Church, in their libraries; that when brethren of different nations become their neighbours, they will wish they had the means of communicating with them. These books cannot be obtained in the Great Salt Lake Valley, and indeed but very small editions are issued in the countries where they are published, so that after the present stock is exhausted, it may be very difficult to procure copies of them. Now, if you will please to remind the Elders particularly of this their future want, and induce them to order copies of these works, they will bless you in a future day for consulting their interests in this matter, when they will see they were asleep to the subject themselves; and this will enable us to get some of these small items of our business straightened up before we commit the affairs of the office to our successor.

THE Presidents of Conferences are hereby reminded that the quarters of the year close with the first day of April, July, October, and January; and that *all monies* in the hands of the Treasurers for the Perpetual Emigrating Fund, or Offerings for the Temple, for either quarter, should reach us *within one week after the close thereof*, and not, as in some instances, several weeks, and even two months after. The Book and STAR Agents are also reminded that our quarterly balance is struck on the 15th day of March, June, September, and December; and that all remittances designed for the quarters in which these months occur must reach us on or before that date, otherwise such remittances cannot appear on the credit side of their accounts till the next quarter. The Presidents of Conferences will please to see that Treasurers and Agents fully understand and promptly act upon these instructions, and thereby avoid much confusion in their, and our, business transactions.

**APPOINTMENTS.**—Elder John Brown, of the Isle of Man Conference, is appointed to labour in the Staffordshire Conference, under the Presidency of Elder James Bell.

F. D. RICHARDS.

Elder Willard Snow is appointed to repair to Denmark, and take charge of all the affairs of the Church in Scandinavia; to enter into the effectual door already opened in that country, and to extend the field of his operations on every hand, as the Holy Spirit shall open the way and move upon him to do. During his short stay among the British Conferences, many will have been refreshed in spirit and confirmed in their holy faith through his ministrations, and any of these, who possess the means to aid him upon his mission, will not, we feel assured, be unmindful of their duty in this respect.

ERASTUS SNOW.

Liverpool, March 18th, 1852.

F. D. RICHARDS.



## THE ITALIAN MISSION.

LETTER FROM ELDER LORENZO SNOW.

Italy, February 18, 1852.

Dear President Richards, — Bidding farewell to brother and sister Stenhouse and the Swiss Saints, I left Geneva on the 9th instant by "Malle Poste," and began winding my way over a rough, hilly, and mountainous country, that formed a strange contrast with the beautiful undulating *pays* of southern France. As we approached the towering Alps there came on a heavy snow-storm, which rendered our journey very gloomy, dreary, and altogether disagreeable. About six o'clock in the evening of the following day, we commenced the ascent of Mount Cenis, and reached its cloudy summit, 6,700 feet in height, at one o'clock the next morning. Though but one passenger beside myself saw proper to venture over the mountain, it was found that ten horses were barely sufficient to carry us forward through the drifting snow which had fallen to the depth of nearly four feet since the last post had passed, a circumstance that rendered it very dangerous making our way up the narrow road, and short turnings. One stumble, or the least unlucky toss of our vehicle, would, at very many points of our path, have plunged us a thousand feet down rocky precipices. It may be noticed to the credit of the Government, that "Houses of Recovery" are now erected in the most dangerous portion of this route, for the benefit and preservation of travellers that may lose their way, or be caught in a storm, and their progress hindered by the drifting snows. In going the distance of half a mile, six or eight of these benevolent buildings may be observed. We descended the mountain with much more ease to our horses, and more pleasure to ourselves, and I felt thankful that my passage over these rocky steeps was completed, and hoped it might never be my lot to cross them a third-time, at night, in the winter season; but over these matters one need seek to exercise no control.

On reaching Turin, I enjoyed the happiness of meeting Elders Woodard and Toronto, and the day following of paying a visit to the Saints in the valley of Angrogna.

I could see that the brethren here had all been baptized into the same Spirit. At a very interesting "réunion," one sister said, "Mr. Snow, it is the first time I see you with my bodily eyes, but the Lord gave me a manifestation a few weeks ago, in which I saw you as plain as I see you now." Another bore testimony to an open vision, which she had a short time before: a brother also mentioned several cases of healing which had occurred in his family. I feel to commend the course that has been pursued by Elder Woodard, whose operations have been directed with prudence and wisdom. Here a branch of the Church has been raised up under circumstances which would have paralyzed the efforts of any one who was not in possession of the most unshaken confidence in the power of the Lord. We published books at the risk of coming into collision with the government. The Catholic priests called upon the Ministers of State to prevent their sale, but in spite of every obstacle, we have disposed of nearly all we printed. We are not permitted to preach in public, and at every step find ourselves far away from the religious liberty enjoyed in England. But Italy is not silent beneath the shackles of spiritual despotism. Many noble sentiments and liberal ideas have been spread through the country by the speeches of honest-hearted men in the parliament, who have called loudly for religious freedom, and we trust they will not always call in vain. The Mission up to this time has been necessarily carried on in rather a narrow sphere, but more favourable openings now seem to present themselves, and the Book of Mormon will lend its powerful aid for building up the Church. After many anxieties with regard to that work, it was no small pleasure to find it welcomed by the brethren in Italy as a heavenly treasure, and the translation so highly approved of. Nor can I express the delight which I experienced in gazing upon Mount Brigham, on whose rocky brow we had organized *La Chiesa di Gesù Christo dei Santi degli Ultimi Giorni, in Italia*. The Waldenses were the first to receive

the Gospel, but by the press and the exertions of the Elders, it will be rolled forth far beyond their mountain regions. At this season they are surrounded with snows from three to six feet deep, and in many instances all communication is cut off between one village and another. Our labours in such countries will be eminently blessed, when we can have persons in the Priesthood who are not under the same disadvantages and liabilities as foreign Elders; and such are rising up here. Elder John Daniel Malan, President of the Branch, is a man of God; and having laboured faithfully under the counsel of Elder Woodard, I feel it is wisdom that he should take charge of the work here, while Elder Woodard opens the Mission in the sea-port of Nice. Italian States are well known as being among the most hostile upon earth to the introduction of religious truth, but as their subjects are in constant communication with many countries that are washed by the Mediterranean, they will have facilities for hearing the Gospel as we come into connection with their maritime relations; and being acquainted with all the languages around that *Central Sea*, the thousands of Italians who do business upon its waters, will furnish some faithful

men to speed on the kingdom of God through the south and east of Europe. At Nice we shall be enabled to keep up connection with the Waldenses on one hand and Malta on the other. The latter will be an important field of labour not only for Italy, but also for Greece, where, according to ancient tradition, a branch of the House of Israel has long remained.

The Turkish and Russian empires may also be reached through the same medium, and I hope to see the day when the countries I have named, will all be cut up into Conferences of Latter-day Saints. Brother O Bray will join his labours with those of Elder Woodard, both for Nice and Malta, and for the extension of the Mission into other parts of Italy.

As soon as circumstances permit I shall be moving forward to other realms, and from whence my next communication will proceed I cannot say—perhaps from Malta, or the crumbling monuments of ruined Egypt, or the burning climes of India.

Praying that the Lord may always be with you, granting you his richest favors,

I remain, as ever,

Yours affectionately,

LORENZO SNOW.

### THE SOCIETY ISLANDS MISSION.

EXTRACTS OF A LETTER FROM ELDER ADDISON PRATT TO PRESIDENT BRIGHAM YOUNG.

(From the *Deseret News*.)

Tahiti, May, 15, 1851.

Dear Brother Young,—It is with pleasure that I embrace this opportunity of telling you that we have just arrived here from the Island Tubuai, with our new vessel, and I am glad to say that we have much reason to feel "a little proud" of her, for she is a better vessel than I expected to find, in every respect. She is about 80 tons burthen, and built wholly of tamanu wood, which is very strong and durable. She is very stiff, and sails well, and works well; (I suppose you are seafowl enough to understand such phrases,) and has the most commodious cabin that I have ever seen in a vessel of her size. I arrived at Tubuai the last of January, and found the vessel's hull under pretty good progress, but there had not been much done to her sails. I turned to on

them with a will, and with some help I had fore and main sails and jib ready by the time she needed them; a flying jib they had bought. Brother Grouard takes charge of her. We have now a convenient way of our own, for getting from island to island; and I hope shall make good improvement of it.

I find on my return here, that the work is progressing; there are now about thirty members on this island, mostly new ones, as the old ones had mostly strayed off in my absence to California. Brother Hawkins from Paumotu, arrived here soon after I left for Tubuai; and he, with brother Brown, has been busily employed in my absence. Brother H. has a large field opened among the Paumotu, and wishes two or three Elders to accompany

him back; and as some of our recruit of Elders do not seem to be on hand, as brother Busby has left, and brother Tompkins we have appointed to return to California; and when we have supplied the places that are now calling for Elders, there will be hardly one in a place. It seems to me foolishness, that Elders should come so far, and then turn round and go back, because they had not got Ann to cook for them. I think there might be battalion boys found that would do better than that, as they have seen some hard service. It wants healthy, ambitious men, to stand the hardships of these islands,—young men who are neither sugar nor

salt, as they are sometimes exposed to the wet.

As the French Governor has bound us up so tight here, we have thought proper to send brother Tompkins to California, to try and raise some assistance for us, and also look up a gathering place in the lower country, whenever you shall tell us to gather, as the French have shut up every thing of that kind within their protectorate. I have written the particulars to you some time since.

We are on a tour among the Islands, and when it is up, I will write again.

ADDISON PRATT.

### "THE LORD OF HOSTS HATH PURPOSED AND WHO SHALL DISANNUL?"

When the Lord sends the Everlasting Gospel to a people or generation, no matter by whom it is sent, it is binding upon that people or generation to believe and obey it. If believed and obeyed it brings salvation; if disbelieved and disobeyed, it brings condemnation; other results are impossible. No matter what the people may think about it, it must prove a savour of life, or a savour of death. The people may abuse the servants of God and treat their message lightly, or they may honour the message and well entreat the bearers. They are free to receive or reject; to obey or disobey the Gospel. Reception and obedience are invariably followed by a rapid increase of knowledge, wisdom, unity, power and happiness. Rejection and disobedience are invariably followed by darkness, confusion, discord, strife, and misery. Palpable as these facts are, it is nevertheless a fact quite as obvious, that the mass of mankind, instead of listening to the servants of God, considering the message they bring, and weighing the evidences they produce; they do actually neglect the main point at issue, and create a deafening hue and cry concerning the character or actions of the men whom God has chosen, thus diverting one another's attention from the things that pertain to salvation, by imaginary absurdities and supposed abominations.

Now, in a general way, God chooses the best men to accomplish his designs that the world can produce. And if those men whom God chooses do not stand before the judgment of the world without

rebuke, how shall those men who never profess that God has chosen them stand before the judgment-seat of Christ? Will they not be burned up beneath the searching glance of Him whose pure glory is a consuming fire? If the unrighteous judgment of this world scathes the *green tree*, what shall the righteous judgment of God do to the *dry*?

Jehovah does sometimes gather wicked men into the Gospel net, and bestows the Holy Priesthood upon them, that they may have opportunity to show what they really are—to act themselves out, that when the cup of their iniquity is full, they may be cast out of the Church of God, that it may be more abundantly manifest they are not of us. Before these men are cast out of the Church, and whilst the Holy Priesthood is upon them, their administrations in the ordinances of the Gospel are valid, and will be recognized in the heavens, and those people who do not receive their message will be condemned.

No matter what the Jews and the Gentiles who lived 1800 years ago thought or said concerning the character of Jesus Christ and his apostles—it is now universally admitted throughout Christendom, that those who listened to and obeyed their teachings were justified in the sight of God, and those who rejected their teachings were condemned in the sight of God.

Some people, who cannot find anything better to do, speak much evil of Joseph Smith. Now the character of Joseph Smith is not the question. This is the



real question:—Was Joseph Smith sent of God, and did he preach the true principles of the Everlasting Gospel?

Joseph Smith testified that an angel of God appeared to him and revealed to him the Gospel in its ancient purity and power. Mr. Smith preached the Gospel to man, and he promised to all who would come forth and obey that Gospel, that they should receive the Holy Ghost, and should have testimony for themselves concerning the truth of the principles he advanced. Thousands have obeyed the form of doctrine advocated by Joseph Smith, and they have proven him a servant of God and a true prophet, for they have obtained the testimony of the Holy Ghost for themselves, whereby they can declare that they know of a verity, independent of the testimony of Joseph Smith, or anybody else, that they have not embraced "cunningly devised fables," but the eternal truth of God. And having this knowledge for themselves, they can stand and smile at the impotent efforts of those who lift their puny arms to oppose the eternal purpose of the great I AM. Nay more—those persons who have obtained this knowledge for themselves, can stand immovable in the cause of Truth, though their very fathers in the Gospel should apostatize and deny what they once testified was true, and seek with all their powers to pull down what they once laboured to build up.

Here is a fact. Joseph Smith introduced the pure principles of the Everlasting Gospel to this generation, and every faithful Latter-day Saint knows this for himself; he is not dependant upon the testimony of others alone, for he has proven the thing upon the principle pointed out. Now, no matter if Mr. Smith apostatized from the truth, died a villain, and is gone to hell,—this thing is plain—this generation will be under condemnation if they obey not that Gospel which God revealed through Joseph Smith.

Here is another fact. Brigham Young has travelled and preached the same Gospel that Joseph Smith, and Jesus Christ, and Simon Peter did; and he still preaches it, and the power of God and the Holy Priesthood has rested upon him, and still is with him, and thousands of Latter-day Saints, and many latter-day sinners, know, and can testify, and do testify, of this. And those who obey the Gospel which Brigham Young advocates will be saved,

and those who do not obey it will be damned. And there is no escape from this. Editors may write, preachers may lecture, and pious christians may persecute; but they cannot shake off the weight of responsibility which rests upon them to obey the Gospel taught by the Latter-day Saints. This generation may think what it pleases, and say what it pleases, but God is not trifling with the people. He has set his hand to work. He has revealed the pure Gospel. He has commissioned the Latter-day Saints to preach that Gospel in all the world, for a witness that the end of the present state of things is at hand. He has said that those who obey that Gospel shall be saved, whilst those who disobey it shall stand condemned before him.

And now, should Brigham Young and the Saints in Utah apostatize from the work of God, and go over to the devil, this generation will by no means be released from the responsibility of obeying the Gospel which God has committed through them to man. This Latter-day work of restoration does not depend upon men or the will of men. God has begun it. God will carry it on. God will finish it. God has declared that if those men whom he has called do not prove faithful, he will root them up, and call others to do the work.

The duty of the Priesthood in these lands is, to preach faith, repentance, baptism, and the gift of the Holy Ghost to the people. The duty of the people in these lands is, to obey those principles, or where God and Christ are they will never be able to live. No man need mistake his duty. No man need trouble himself about other people's business. No man need be over anxious as to what the Saints are doing in Utah, or elsewhere. Let every one be faithful before God, practice righteousness, work out his own salvation, and warn his fellow-creatures, and he will always have sufficient work on hand.

One thing, however, is rather remarkable,—that persons who profess to be preachers of the Gospel should leave their sacred employment for the purpose of gloating over the fancied or real abominations and corruptions of their fellow creatures; it manifests what kind of stomach they have. Verily, carrion is the natural and only proper sustenance of some of God's creatures. They pine upon purer diet.

JOHN JAKES.

## EXTRAORDINARY CASE OF HEALING.

Dear Brother Richards,—In compliance with the kind wishes of President Johnson, of the Preston Conference, and also of several of the Elders, connected with the Accrington Branch of said Conference, we proceed to give you some of the particulars of a case of healing, which has come under our own personal observation.

On the first of October last, a brother, by the name of John Hartley, had the misfortune to receive a severe crush between the buffers of a railway engine and some carriages, forming a train running from Colne to Manchester, on the East Lancashire line of railway, where he had been employed for some time as a servant. The accident took place at the Burnley station, on the platform of which there happened to be a doctor. As a matter of course, he was called into the porters' room to see the young man; he said it appeared the man would not live long; he should recommend that he be taken home as soon as possible, for he might die on the station. Accordingly he was taken home by the next train to Accrington, where he arrived ten minutes before three in the afternoon. He was then taken

Accrington, November 12, 1851.

home by three of the porters, and immediately put to bed, where he was subjected to a process of fomentation. The pain of body under which he laboured was intense; his speech was gone, but he frequently intimated, by signs, his desire to be prayed for. About half-past six in the evening, four of the Elders, whose names are hereinafter mentioned, called to see him; after a little consultation they proceeded to anoint him with oil in the name of the Lord, and laid their hands upon his head, after which they proved to a demonstration, that there is power in the ordinances of the Gospel, when legally administered. He was healed perfectly, and was ready for his work the following morning.

And now we bear testimony to all men of the manifestation of God's power through the Holy Priesthood, on the body of this our brother in Christ.

As witness our hands, this 24th day of November, 1851.

Signed—THOMAS ROBINSON,

RALPH BARNES,  
ROBERT PARKER,  
RICHARD ASHWORTH,  
JOHN HARTLEY,

Elders.

## CHANT.

Let heathens worship stocks and stones,

The sun or starlight ray;

While more *enlighten'd*, holier ones

Their senseless homage pay!

But Saints will worship in the light

Of our beloved SEER!

And to our God, who reigns in might,

A GLORIOUS TEMPLE rear!

Within its portals we'll be blest,

With Knowledge, Light, and Pow'r;

And every other *gift* possess,

Will be our saintly Dow'r!

God will reveal the pow'r to seal

His sons and daughters here!

While they with patient ardour seek

A PLACE Him to reverse.

Where in that Holy Place will shine

The Twelve Apostles' fame:

Reflecting back the triumphs bought

O'er Satan's boasted claim!

Glasgow.

While in the Prisons of the dead,

Salvation greets their ear;

Through men anointed with the pow'r,

Hope's Captives lone to cheer.

Then to his shrine your offerings bring,

Of gold and pearls most bright,

That ornamented it may stand,

A PALACE of delight!

For oh! how worthless *richest gems*,

With Truth compared appear;

To SCEPTRED power and diadems,

The Priesthood then shall wear!

Come then, O come! build up a House,

As did the Saints of old;

That on this earth as anciently,

God's name may be extolled:

That thence the stream of life may flow

Through this celestial sphere,

Till every clime, through Truth sublime,

CELESTIAL honours bear.

LYON.